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Must Remain in
Transcription Room

M 2122

Thursday, April 27, 1972

Barn

Group II

MR. NYLAND: I think--I think we live in very difficult days. I am quite certain that many of us experience it. It may be the condition of the Earth. It may be caused by different effects which -- the laws of which we don't know. The answer for us is to keep on Working, to try to establish a stability in oneself, otherwise you get confused. And when you're confused, you really do not know anymore what you do, or what to do even. You see today was a very difficult day for me and for some of--some of you. One of my cars was stolen this morning by someone we suspected, but without any explanation really. So, I heard this news in New York and we arranged then, since we had a description of the car, to see whoever had taken it would be stopped by the police, so that then we could at least trace and then find out the reason why. So the whole day went on until rec--just an hour or so ago he was located in Brewster. It was one of us. Not from here, but apparently looking for me and not knowing where to go and how, and having been disturbed because of some influences. I happened to talk to him just about half an hour ago and he explained whatever he could explain. And whatever the influence was that he experienced, there was something in his mind that didn't seem to keep its balance, and because of that it was difficult for him.

Aside from the fact of course it was quite difficult for us because in his confusion he made a statement to someone saying, quite definitely, that I had died. And of course that is upsetting. It was straightened out of course, and everybody knew after a little while that I was safe and sound in New York, but there was a little period of having either to admit it, to think about it, to be fearful about, and of course not knowing, not knowing really, ~~then~~ than only by that kind of little rumor. And even the person himself, I think, who said it probably didn't know. Or whatever it is, we can always find out. But I made it--it made me also realize what can really happen and how little do we know about what is going to happen. And imagining for myself that I would die, just all of a sudden: What would be the situation? How would you all confront it? What would you really think? And of course what would you do? And whatever it is that then goes through one's mind, and without doubt also, how your heart starts to take a part in it, because there is among us a certain caring, and I happen to be still, thank God, alive. So for me the question then is: If it would happen, have I done what I should have done? Or the question, am I doing what I should do? And if there is that responsibility, do I discharge it in the right way? So that you might say there is no complaint on the part of you? To the extent that it is for me necessary to live the way I do, and during that kind of a period, influencing a few people for which I then, even temporarily, would take a responsibility every once in awhile in giving some advise or to talk things over, responsibility that I then discharge in that way, I ask myself: Is it enough? Is it really that what is needed for you all as a group? I can keep on of course, I can think about it and continue, try to have talks, even meetings; talk again and again about Work, trying

to assure you that there need not be any confusion if you understand Work and try to Work in simplicity as much as you can and, above all, that you could remain honest with yourself. That then ultimately there is that possibility for every one of us to become more acquainted with oneself and with the world and gradually establish within yourself a certain form of - I call it always ~~then~~ that solidity of strength, of reliance which expresses itself as reliability to the outside world, And to make out of oneself something that is more worthwhile and perhaps less subject to destruction, or that it can establish for oneself a relationship of your outer life, your superficiality, your ordinary skin as it were, and that what is within and where one then, trying to make that more active and to make it more grow, that the totality of oneself evolves and becomes more- more and more in accordance with what should be. Although the indications are many times that this idea of 'should be' is really not right because if it should be, why isn't it? And if that what we notice and what takes place in this country or everywhere wherever we look - the different factions which fight with each other and do not wish to compromise, the constancy of causing death to others, for whatever reasons there may be, the reasons apparently seem to exist because the pragmatic statement of the condition of the world at the present time is quite terrible, if we want to use that word. And the suffering is definitely felt by many, many people. And not knowing the cause why one should suffer on this earth, only by assuming that what happens of course with us and a little bit - just a tiny little bit of mankind happening to be here and listening to ideas which could be useful, sometimes so impossible to assimilate them enough that they really are useful. And how long the time will have to

stretch out and how much patience there is really necessary on the road between being born and dying. And again and again seeing this as a result of a condition in which we happen to live and which for each one personally belongs to himself as a -- as a problem, a karmatic problem (,) and actually eating of one's karma to be free from it in the end, or at least to approach a certain condition in which one has more understanding about oneself and really, having learned then that time is fleeting, that what is art should be longer. And that art in the form of a creation is really the substance out of which art is made up and, being converted by some means, could cause the creation of something - let's call it artistic - but as a creation for oneself becoming more dependable and also more useful even in ordinary life. So that one could gradually establish an aim for oneself to wish to live in accordance with certain rules, quite definitized because one must know for sure and in full clarity what is really meant. First by the wish to evolve and to find the road, how one should walk on that road and what actually should take place. Because this becomes our interest, that we constantly keep on looking at ourselves, that we have a task to become acquainted, a task for self-knowledge, a task in which that what one is as a personality is under a scrutiny of something else within oneself who is interested in finding out what is the task of this personality and what should it become or where should it lead to and, if there is necessity of a change, how can such a change be brought about. Because you see, the personality that ought to become and change over into a more permanent feature, even if it is still in the form of a human being walking on earth, almost,

I would say, should give an example to Mother Nature, and when it is an example, that then Mother Nature herself is encouraged to do the same kind of a thing on a different scale belonging to her. But that the humanity--the question of humanity on this Earth must have a meaning also for that what exists in certain other parts of the cosmos and particularly in our own solar system, that there is a relationship between mankind as a whole and also Mother Nature as a planet which, Gurdjieff calling it 'unfortunate,' would like to change from that unfortunate state and become much more real and also much more dependable. The question of why the Earth exists at the place where it is now and why we happen to be alive on this Earth, why we at the present time happen to think about such conditions and why we as a group of people suffer different experiences and how we, considering ourselves and knowing quite well that we will die, that sometimes you must be faced with the idea that, if I die now, what now? Or what then, if it is not now? And how far is that then away from the now of the present? And then the answer always comes, live now so that then, when the then that will come, that it still will be like now.

One lives on this Earth for a purpose of trying to understand the equilibrium which must be reached at certain times and at certain moments and freedom from that what is now manifesting, and the realization of such manifestations, the acquisition of knowledge about them, what I called the other day the 'exploration of the Moon,' bringing back two hundred and forty-five pounds of crater stones. What is it that we collect when we look at ourselves and see this--this body primarily as a laboratory which has to be used for a purpose

of gaining more understanding and using then all the equipment of the laboratory, which of course is one's feeling and one's mind, and to prevent a mind not to become confused with the multiplicity of all the different aspects of life and the way one reacts to all kind of influences. But that gradually, looking at this body or this personality as a whole as a means to an end, what is then the means if one wishes the understanding for that what is now in a form of self-knowledge, to become more acquainted, more and more, with oneself, exploring that what one is as a manifestation constantly reacting to the outside world? How can it be changed into what I called the other day an individuality? What is it that one does? You know, it is like the creation of a sculptor who is interested in something that he wants to make, and he has a large block of wood or maybe sometimes stone, and he has a chisel and a hammer. And he hammers away and a little piece falls off here and there. And finally there is a shape that comes, more or less the shape which is already inherent in the crude--the crude object with which he started. But more and more trying to see what can become of a man when he considers his personality and acquires more and more knowledge about himself. Of course one says it has to be truthful, because otherwise it can never be reliable and you couldn't build anything on it. So of course that is a condition sine qua non. It belongs to a man who actually searches. But what happens in his laboratory and who is the person who directs the experiments? What is it in one that really could be recognized as a wish to become a master and as yet not knowing; having to go through all kind of experimentations, trial and error, to find out what is really a law and what are the conditions and what are the limitations of oneself. Using a hammer

sometimes, a little bit of something that as a manifestation really doesn't belong to a man and he chops it off because he says, "It is not becoming to me because my idea of an ideal man or a conscious man or that what I want to make my conscience, my ordinary conscience into as a real consciousness, that I say belongs also to the performance or the form which belongs to a higher level of being." And so he starts to create, gradually, out of that what is his personality, a changing of his own laboratory, probably by running experiments and melting out or measuring or taking care of one chemical with another and mixing it and then see what the influence is and putting it in different conditions of pressure, different conditions of temperature. All that is necessary from a scientific standpoint in order to find the axiomatic truth of oneself. He hammers, he chisels, he files away. He uses sandpaper. He wants to polish things. He wants to make certain things very beautiful so that it can be a work of art, but all the time within that what he wants to create there is one wish: the wish for freedom so that that what he then creates will be more free, ultimately even that as creation of form, that it can be left that what is the body is only a temporary affair. That what is life must remain permanent for himself. And the reason why he wishes to create or why he wishes to make something worthwhile; why he wants to get away from the surface of his manifestation; why he wants to penetrate within himself and discover essenfal values, is quite obvious. Because when he is on the surface and lives there, he is constantly under the influence of activities from the outside world to which his surface reacts. And not wishing that, he goes further inside of himself trying to find out where can he live in more quietness. Ultimately,

I've said, a man must try to find the silence within himself in some way or other to be free from ordinary influences, because they cannot have much more of a meaning after they keep on repeating themselves so many times.

You see, what happens to a man when he is born and he is influenced by biological influences, reasons of being born, that what he is at the-- such a moment of conception or of birth, or of any other kind of a period in his life when certain memorable events take place, we call it astrology. It is, of course, a description of the type of a man, where he is and what he was born with and what it is that was given to him at such a time when he saw daylight of this Earth. But then as a type of that kind defined in different signs of the zodiac and rising signs and moon, wherever it may be, the three different influences on a man in his horoscope, he remains that when he lives. And because of what he is, he is affected by the outside world, which outside world is also conditioned by similar astrological and cosmological laws. And because of that, each person will be influenced as he grows up by that what is of the outside, and one would call that an astrological-sociological influence on a man which makes out of a type at his birth or his conception, and where he then, you might say, introduces two-thirds of himself, that the one-third, the last third, is really the acquired characteristics which makes his sociological appearance possible. That is mostly surface and that is what mostly bothers a person because he cannot see through it and recognize his own life. And our education is not based on trying to make a distinction between the surface and that what goes a little deeper. And then we stop because we don't dare to face the reality, let alone even, that what is more essential. But that is exactly where we want to

go, Because with that--having that in mind, the silence that can only be reached - I said several times, from aspiration of the surface to inspiration of the essence, reaches the silence of that point within oneself where there is no further change possible and where permanency is reached in the eternity of Magnetic Center.

One's life must be considered that way. But for that reason also one does not consider too much of the future and that only what is being based on a reality of a possibility of remaining in the future and trying to have done with whatever can be destroyed, and understanding that, to leave it wherever it is and whatever it happens to become and whatever happens to become of it, because it will deteriorate. It will be destroyed in accordance with the laws of this Earth. It's a very difficult question to think about. Why should a man live in that kind of sin? Why should he be the subject of destruction? Why should this body be temporary only? Why should the Earth not stay still? Why should it move? Or what are the requirements of universal laws for activity, constantly because of activity in equilibrium with each other? Only because life needs that kind of an expression. I've mentioned that. That is the reason why the universe started to exist.

And we face that now. We want questions about Work. But why? You must establish for yourself a desire for Work. I say now, simplicity, because what is really more simple than the consideration of yourself as you are and discovering that a great deal still could be changed because it is too rough, too crude. It is not adaptable. It wastes a great deal of energy. It is not as yet acceptable enough to the mind because we keep on thinking about it and we still want to change more or less. And we adjust ourselves in accordance

with outside conditions or outside people. Why don't we have the strength to be what we are? Or at least to have the conviction within oneself that that what one is, is and ought to be as is? It is probably because many times we do get ashamed of ourselves and our own behavior. And we have all kind of names for it. And of course we can define it and then say I'm sorry about that because I shouldn't have been but I am. How long does it take before we leave the 'should' off and accept the fact of being? That's our problem. That is why we meet. That is why we talk. That is why I ask you many times to think, to consider, to live already, in a certain way at least, as if you are in heaven. How would you be? What would be the requirements of that kind of a state? If you read the Bible and you discover certain verities and truthful statements and gradually because of your attention to Work and the interest that one has for the possibility of further growth, then certain things will take place in your mind and they will become placed, such ideas, in certain sections of the brain where originally there was no place for them because you were so busy reacting to the outside world. In the quietness, one finds the strength and the belief in one's Magnetic Center, In the hope that that what then is within one, that it can be understood, And the wish for such understanding must come from the knowledge which ought to be truthful, gradually acquiring a knowledge of three-foldness of oneself as one is. I call it again the outside world as reactive, or that what is in my laboratory the essence of that what I use as chemicals to see what they in their native form will do. You see, there is a certain section of chemistry in which the products that are being made can be much more active at the point of their birth. And it's very interesting to understand that 'instatus

nascendi, it is called. Many times it has to do with hydrogen created inside of a reaction at the time and the place where it would be much more beneficial, instead of afterwards putting it into a solution and leading it by means of hydrogen gas into that kind of a reactive tube. At the place where it actually--the operation can take place in its native form, that is really where the strength is and the concentration. This is the place of essence. This is where that what is alive in one's inner life comes to the foreground and meets the current of impressions from the outside world. It is one's own territory, and it is a private laboratory. It is not open to the public. It is something that starts to belong gradually to your private life. And it is there that really experiments take place which have value. All the rest is just a little commercialism of the possibility of the application of that what is ordinary and common and maybe made popular in some way or other, find an application in so-called industry and then, based on some kind of a chemical reaction, can form, let's say hope, or give a little bit more money to some people because they can live a little better with push buttons. And I'm not degrading that in the least, but at the same time it doesn't help a man. He is not satisfied by just following ordinary affairs.

If a person wants to study, he studies a book. He reads it. He lets it penetrate if it is worthwhile enough. He wants to discover what was in the mind of the author who could not write what he wanted to say. And somehow or other, in the choice of words, particularly the choice, the way they are connected and the building up of a sentence and the logicality of that what is then given, in that something is hidden like a hidden truth, incapable by the author to express it, but only by those who wish to find out in real searching for it, discovering then what may have been the truth for that what

was esoteric and could not be expressed at all.

When one wants to learn any kind of dexterity, it never is the technique. The technique is a superficial affair. It is to be able, when you play piano, that you can touch the key--the keys in some way in a certain rhythm and it can be quite fluent and you can also, as it were, fly over the keyboard. But where is your music? Where is the real desire of expressing a tone in such a way that it starts to sing through? At what point do you press the pedal down? What kind of a strength should you give to a -- a vibration rate? To what extent would you dare to strike it in such a way that not only that tone but many other tones we call them overtones, they belong but they are related that they can come again and again, I say, singing through? Not by technique, not by just following a little music of someone else that you try to play and imitate. It only can come when there is something within your own heart that you want to express in a certain way like when you want to find a word and you may think about it for about an hour before you find the real word to express that kind of a feeling that you want to communicate. I say it is like music, but it is like art in general. It is like drawing a line. How will you draw the line so that the curvature indicates your real wish for that kind of roundness? How do you know how thick it ought to be, how deep it ought to be, what kind of color you want to make it? What will be the combination of a variety of different possibilities which all expressing a certain kind of a form in some way, either by shape or by color, can be combined in a harmonious something as an entity which then, because of the totality of such a picture, starts to appeal to you without

even knowing sometimes what is meant, than only perhaps the thought and the feeling of the person who did it. And he himself not knowing very well why he happens to be--wish to be a painter.

I say this kind of attempt, trying to work and trying to discover for oneself what one really is, is like a work of art. And it belongs to your life if you want to make your life worthwhile as a creation of that what, of course is still potential, of course what in ordinary existence it just happens to be, and perhaps will not come to light at all because there is not enough food given to it, and there is such misunderstandings about the purposes of one's life in this world. And it is sad that so little is said about it. And it is even sadder when someone wishes to say it, that he mumbles and gets stuck and uses a little bit of mind power to put together a few words which he happened to hear about every once in a while. Or perhaps he even quotes from some kind of a book in his memory. Or even, let's assume that he had a teacher who told him a few things, but forgot to tell him that he had to do this for thirty-three years before he even would be allowed to say something to someone else. R I know what we are doing. I know how sometimes how sinful we are. I know how difficult it is to crowd into a lifetime all the necessities of the wish to express oneself totally, so that then in such a presentation, it is possible to reach out. Maybe it would have been much better just to say a few words to a few and let it go at that. Many times I think about that because how difficult it was with Gurdjieff to find out what he was or what he meant or what he wished to tell. And why he did not want, you might say, a following. Why he didn't have any particular lectures. Then only every once in awhile a lecture-talk, as he called it, in which then what he wanted to say was expressed in his way of expressing. But

there was no organization and unfortunately no particular school. It was broken up for some reason, and it was necessary for him to make that decision.

Sometimes I think and I say to myself, "Why not stop all of this what we are doing? Why the continuation of these meetings?" Because I've said already several times the same thing, and you can find them in earlier tapes a little bit less embellished and perhaps even with less perspective, but sometimes even clearer because they are simpler. And that as I have gone on I may have added a little bit, I call it 'background,' and also I think it is necessary to place the ideas in different ways regarding ordinary life. And perhaps as--answering questions which come then from an application in the variety of such a life and having to do with many different kind of manifestations of many different kinds of people and different kind of types, that then of course the adaptation of a question when it is to be answered in a form acceptable to such, that then it becomes quite difficult to adhere constantly to the essential quality of a principle and not to go off into interpretations.

I have such horror of interpretations. I dislike, a great deal, Hasnamussian expressions. I don't want to become a Lentrohamsanin. I don't want to be a person who just talks. I want to talk in a different way in a ~~language~~ language which you can understand if there is within yourself a means of wanting to accept it. And if you hons--honestly want to listen. But for listening, you must thirst for knowledge. And I do not know sometimes if you are actually thirsty. I can talk about it, of course. I can also say I hope you are, and I can give some indications of how you might become thirsty, but then again I must leave

it to your own laboratory. And what is it that you wish to do with it, How do you want to consider the responsibility for your own life, and from that, how can you bring questions of yourself to the foreground with a real wish that they should be answered. (Triple space here) I talk now. Almost I would say I am afraid of asking for questions, because when I ask - I talk already too much now, I know - but honestly if I ask a question and it does not hit nothing really essential. When it is superficial I have to answer it superficially to reach you first in some way or other, then embroider on it, then try to explain it, then give background, then end up with a wish to thank God for the opportunity. But you see it is ma--is so difficult and sometimes - again I accuse myself in talking because I wish to talk. And maybe I'm not justified in that and maybe you should help me in telling me what you really wish. And then do I say, "All right, Ask your questions"? Can I count on you that you have made attempts to Work during this week? Can I actually ask you for your experiences? In how many things have you failed? What kind of superficiality has gone through you during this week? Have you thought about last time when we did ~~take~~ talk and we had some questions and there were some answers? Or, let's say, on a Saturday evening when we talk a little bit more in a general way. And you can say, "Yes, it penetrated." Did you eat, I ask you? Did you use it for yourself in the right way? Did you, that what you heard, assimilate, take within you? Did you translate it into the language of yourself, your life? Did you, when you heard the description of an experiment, did you use it as a recipe in your own laboratory to set up a flask or an ~~(erlymier ?)~~ erlenmeyer or a retort or a burner in some way or other so that then you could repeat that kind of experiment with your own manifestations, your own motivations for your life, your own form of behavior in relation to

other people. Have you looked at it during this week? Have you studied yourself? Have you done your task? Because plainly it is a task only for those who wish to take it.

All right, Bill. (Turning the tape)

Of course you can ask me questions about how will I work, or what will I do in such and such a condition. The answer always is you make an attempt. The answer is that that what you are as a body, walking around and behaving, thinking and feeling, that you first know what you are. First, that you are; maybe who you are in the beginning, describing it, trying to become familiar with that what you are doing or thinking or feeling; what actually takes place in you when you say, "There was Gurdjieff. He wrote a book, ALL AND EVERYTHING. What do I mean, all and everything? You mean, when I look at that post, is that in Gurdjieff's book? When I look at the face of someone else, is that in that book? Is that described? Does it tell me when I get up in the morning what I should do? Does it talk about eating with my left hand or my right hand or gobbling things up or talking with my mouth full? Does it talk about that kind of behavior of myself?" The answer is yes. It is all in there. It is sometimes described by the history of certain personages. Have you ever taken ALL AND EVERYTHING apart, as it were? Do you know what Makary Kronberkzion means? What he has said? Why? And what he actually did with it when he said it? I mentioned Lentrohamsanin. You remember? Do you know about Abdil? Do you understand such types, such characters, such descriptions? Do you remember the Persian who had a talk with Beelzebub in Paris and talked about Persian customs? Do you remember the chapter of the mountain pass of Impartial Mentation? Do you understand what is the meaning of those kinsmen who helped Beelzebub to become free and to be allowed again to return to the planet Karatas? Do you understand what happened in Atlantis when

the king asked for advise because the poor fellow who was there who gave bad advise had to be helped and extricated out of the morass of his--of his ignorance? Have you looked at this kind of a book in such a way that on each page you recognize that you have read already before that and you don't know it anymore, you've forgotten?

I don't give you task. I don't ask you to sit for ten minutes and read that book. I think it's up to you to do it. I think it is very, very necessary that when you become responsible, let's say for a meeting that has to be held in which there is listening to a tape, — for heaven's sake, what are you going to offer them if you don't know what is in that tape, that you say, "This we ought to play"? Can't you find time during the whole week to know exactly what kind of a tape may be useful for a Wednesday evening? And it's only a very small thing you know. Are you ever preparing for a weekend? What do you expect of a day when you are going to work with someone? Can you change that attitude into the wish of really finding out? When I said, some time ago on a Sunday afternoon, "Have you Worked and, if not, there is the afternoon", - of course it can affect you. Even a slight little remark can affect you. Even a little statement of saying that someone said I have died can have an affect on me, realizing such exaggeration, and at the same time I say, "My God. What is meant? Am I that vulnerable? Could it happen? And if it did, what then?" Not so much myself probably. I would meet it. It doesn't matter. But how will I leave things? So I look at my desk and I see papers. I look at my books and I try to go up to the bookcase and I try to read it and I, really I can't yet, or not anymore. I see downstairs in my house there, one package of papers

next to another. A lot of junk maybe. I should go through it, shouldn't I? I don't. Not yet. I say "Yes, I will," but I don't. I go to Brewster, my house. I clean up something, the garage, lots of papers are there. "Oh, where will we put it?" "Oh, just put it on a pile. I'll get at it." I don't really. The moths get at it earlier and maybe some mice or a rat or destruction by water and mildew, before I have a chance even to select what I still think is important because - and I say what importance? Who will look at that junk? For whom will it have any kind of a meaning? I doubt even very much that my children would be interested in it. "Oh, there is some old stuff of my father."

Why should I attach value to such things that are far away and long ago? And certainly, will I ever have the time to think about it? How such material could be used for writing little stories to be published in a little book for little children? Why should I consider even that any longer? Why should I consider when I should look at books in the bookcase and I say, "Yes, many, many." And how many I never will touch anymore. I will not read them. They will be there when I die. Who will take them? I do not know. Should I care? Perhaps I shouldn't. All of this, it brings me to my life. It brings me to life, as it were. It makes me again and again realize that that what I wish to do as artistic creation should be much longer than my lifespan for me can be. How can I make an adjustment? How can I live with myself? How can I consider the confusion which will arise because of the multiplicity - I say the manyness, the certain--certainty for myself for that what is thousand-fold - how can I bring it back to simplicity of one or three maybe? I already get stuck with the Law of Seven. I consider seven a sacred number because it repeats, it repeats, ad infinitum. I consider thirteen a very interesting number because it does the same - nine, nine,

nine, nine, nine in the denominator. Do I understand such things? Do I see how my life repeats? Do I know what is the value of the Law of Seven for me when it keeps on repeating by just introducing one to seven to the different fractions: one-seventh, two-sevenths, three-sevenths, all in different formation, but in the end absolutely the same. One-four-~~two-eight~~-five-seven. One-four-~~two-eight~~-five-seven. One-four-~~two-eight~~-five-seven. Wherever I then start, it's the same all the time. That's my life, in accordance with that law. No wonder I want to get out of it. No wonder that I want to find out what is that three because that gives hope. In three I see the possibility of unity. I know that there is a balance possible between three, not two. I don't want to go to two. Two is good to be four. Two and two makes four. It has a different kind of a ruling, but three for me, the Law of Triamonia, that seems to be. Perhaps Gurdjieff says that and maybe because he says it I want to find out what is it that I can find out about threefoldness in myself. Three kinds of equality of force, to become one as a unit, having a force of movement to proceed from there where I am to that what I wish to go to. The realization of one-three-two can understand that. The combination of three centers in accordance with a value: a man, three-three-three-three; a man one- two- three; a man two- one- three; a man one-one-one. Can I understand such combinations of ciphers all indicating threefoldness of some kind, but threefoldness at different levels for each of the three bodies or the centers. Me, my personality. I look at it. I said what manner of man are you? What value is there for you physically, emotionally, intellectually? How much do you understand? How much in such understanding can you give? To what extent are you truthful even in giving that what you think you know? How often do you twist it because maybe it is more

adaptable to your ideas, so I take something out of ALL AND EVERY-THING and I say it's wonderful because it applies to me. Just listen to it, and there it comes with all the vanity of my voice.

You see what I mean? We talk about questions. I allow you all kind of questions really if you wish, but you must understand that what I'm talking about are [illegible] your questions. And this time I can talk about it in a certain surrounding of ideas, logically connected in some way or other because there is a train of thought and they can be built up and ultimately reach a certain level where one ought to go. But then maybe you can see the steps where it will lead to when you start, and how it must end by law. When there is the seven and there is a ~~DO~~, there is a ~~Fa~~ FA, there is a ~~si-do~~ SI-DO, that I can understand because those three are definite turning points, or they are experiences in one's life. They even form a triangle by themselves. Most interesting when do-re-mi (capo) is already a little triangle or perhaps even an ordinary triad. And the sol-la-si (capo) is one. And the combination then of those two again forms another triangle. Then of course I see what is needed to understand the Law of Seven of that what is behind it as ~~noumenon~~ noumena, not only phenomenon, not only the outside world. The noumena are within. The noumena is my essence. How do I reach from the noumena to that what is non-noumena? By the combination of the tri-unity to become one. That is my Magnetic Center. That I wish to reach. When I reach that I'm quiet because I've reached something within me that gives me assurance, not only of being alive, but being right, being just, being fair, being honest, being simple, being non-selfish, being able to lose everything in order to gain the kingdom of

Heaven, knowing that that what I am, speck of dust, is nothing, ~~then~~ than only to be spat out by God when He wants to tell me and I oppose Him. Do I know such opposition? Do I know the obstacles in my life when I feel that I want to grow up.? Do I try to find out what are such potentialities, such realizations in embryo.? How can I make them alive? How can I give them food? How can I creatio--create conditions so that the embryo will be born because I don't like this period of gestation, of waiting and waiting and waiting. Nature knows, nine months is necessary for a birth of a man. But for me, the birth of my inner life, when will it happen? When I don't pay attention to it? What do I expect of a plant when I don't give it water? It stays there; I see it many times. I say I'm lazy. I have not too much time. I can also say I 've not much interest. My interests are what? I start to enumerate them. What are they? What are they at the present time? What can they be and what can they not be? To what extent do I think that that what I am is already the end? To what time -- to what time do I ascribe that what is a potentiality, at what time it can become real? What is the time limit of gestation that I want to give to my inner life?

These are much more serious problems than just a little consideration of what I will wear today. The kind of coat or how will I present myself to a friend who may not understand at all what my Soul is after, if I have the beginnings of a Soul. And not wishing this Soul to linger in it's - let's call it 'infancy' - or linger even in the embryonic state, not knowing how to be born, all because of my fault. Or because of God telling me that I should wait because I am not as yet prepared for giving birth to a child. Do I know such things - when is the right time? To say yes, or daring to say

no, or to wish or the right time not to wish, not yet. Do I understand psychological moments when that what ought to happen must happen? And that what then happens has to happen so that I become instrumental in the interpretation of a law which at first is not my own, but I wish to make it my own by putting it into my inner life because there I will have more understanding than just reacting to it superficially.

The seriousness of your life is at stake. It must be quite obvious. You must understand what I tell you once in a while about your behavior. How stinking selfish you are sometimes. How unconcerned. How you still continue. You do things without thought. And that kind of thoughtlessness is not condoned. It is not right. You can do it. You can get away with it. Perhaps some people don't even know it. Do you know it? How will you ever be free from your faults? What struggle is it to accept what you are as you are, as you are now, as you in being what you are become free from that what you are. That what is then accepted as you, frees itself from the being of that what you also are and about which you don't know enough because it cannot as yet stand on its own feet, and so when you see that it falls, you go back again to the outside world because you're more at home. At times you must learn not to be at home, not to feel at home, not to be smug, not to wish for certain things which maybe the Joneses' have. Why should you? Why shouldn't you live for certain years in poverty, even in debt, even in difficulties? Why shouldn't you suffer when the whole world is suffering now? And Mother Earth is? But you, if you wish to suffer then, for a purpose, You suffer intentionally. Can you understand a little bit of that kind of intentional suffering in which there is

a creation of a condition which you know you have to overcome and you know you will suffer?

Again and again I say, for what? Not to become an angel you know, but to become a conscious man, To be able to stand on this Earth and proclaim. What would you like to say as your last word? What is of the greatest value for you when you live during a day? What is it that you turn to when you look after your day, on your day at the end? Or do you turn to stone or to salt? Do you understand that Sodom and Gomorrah? Do you understand the story of Lot and his wife? Do you know, when he looked back, what happened? Perhaps they wanted to explain why they came from that and why they were going away. But the aim is to look ahead and not to bother with the past, than Then only stand on it, thank God it's past. It should be an exclamation when you get up: "Thank God the night is gone." No more having to live through the night. No more that kind of sleep. No more that kind of darkness. The Sun, clouded maybe, but light just the same, sufficient light to be able to see where to put your feet, one after the other, I said; the steadiness of that attempt when you walk in exploration of your Moon, to find precious stones which then you can ship back to Mother Earth and show her. "See this. It came from the Moon. It is precious to the Moon." And Mother Earth says, "But I know it. It was part of me. Don't bother me with that nonsense. Wait 'til you get, maybe, to Mars. Maybe you could bring some--some things back from Mars. You see," Mother Nature will tell you, "the Earth, unfortunate as a planet, is aspiring. It would like to become an emotional state like the planets are. It isn't now. It's muddled. It has to do much too much with the appearance of physical bodies, and they drag me down. They keep me here, but

of course I want them here because it's the only means by which I," says Mother Nature, "can free myself. I use, I must use mankind." And the answer for oneself is, I must use my body for the purpose of considering that what I now wish to become, is the acceptance of the body as it is. Then it becomes for me the past. And the present will be my wish. And the future will be my soul.

All of that -- in all of this there is your daily Work. There is your forms of behavior as you are here at the Barn. Let it be what it is. You just take, if you can, try to consider it. See what is the value. There is a meaning that you happen to be here. There is a meaning for me to be here. I do not know really why, but I will accept it because somehow or other circumstances have led to it. You have come here. Circumstances have made you come. Use it now. And get from it what you can. And then go back to whatever place you wish, but remember. Remember constantly what the truth was or rather what we tried to talk about, the attempt which we tried to make serious; the earnestness with which you could look, sometimes at each other, sometimes at yourself; the wish which could be, as aspiration, derived from those who are, in a like manner, trying to aim at something almost impossible; but turning within oneself and becoming essential, becoming then that inspirational force from within with which then either you return to the outside world, but this time with a consciousness, or you wish to graduate. First you have a high school, then you have a little college, then you have a university. The high school, it's just ordinary. It's good. It's wonderful. You can get even a diploma. Your college, it's supposed to be a preparation. Maybe you can work your way through it. Maybe you can reach a nice little degree of some kind, so that you could become

useful in the participation of ordinary life. But a university is really an institute for higher learning. It is there where you discover that what is the reality behind all the different experimentations, and the quality which sometimes is still left in a Hasnamuss; That what is needed for the real search of that what then becomes the truth, completely different from what originally was the interpretation; The difficulty of remaining honest when one discovers that the whole table -- the whole Tower of Babel has become nonsensical and your life was originally based on that, sometimes in the publication of certain books and your name was attached to that. And what happened when science, your own experience, tells you that your conclusions were wrong; that the truth was different; that there is, in the nature of things of the physical world, something else that is not as yet disclosed. When you read (?) Eddington, when you read Sir James Jeans, when you read, I've mentioned him, Wilhelm Oestveld, such people, they lived, they thought, they tried to uncover, they got stuck, too. They had sometimes no solution, and yet, one says, the world moves and it is contrary to what you call appearance. And many people died for that. Nobody understood that kind of inquisition on the part of the church, that one could not deny. And still the world moved, (?) epperta nuova?

That what is needed for a man; the strength of his conviction which can only come from his inner life and that what is the essential quality of that. Your questions can come from the surface, with the desire to be converted into an answer which will reach your essence. The questions of yourself must turn towards

* epirta or epierta? (see eperfodeny in dictionary)
ephirta
earth crust movements

your inner life; but not knowing how to reach it, it becomes expressed in a certain form which has the quality of honesty and seriousness. That's all you can give it because you want food for your essence. You want food for that what is more permanent. The answer can be given with that in mind, reaching your heart, then fulfilling your aim.

I say this because I would like you to think about your questions for next week. I would like really to make this a group in which questions have a value for you, and based of course on your attempts in seriousness about honest Work on yourself, with that whatever you understand of a creation of something you can call 'I'. You can call it the 'I' of God, if you like. You can call it the 'I' which is above or what is maybe in the corner of a room, right up at the ceiling, looking down on you, just observing, noticing in an absolute way, becoming objective in that kind of attempt, living for you to tell you, based on your understanding of Work on yourself - I say the creation of that what will be objective faculty; of that what can be objective regarding you; that what is the representation of God in your mind and in your heart; that what can lodge there and can start to speak like a voice to which you must listen . That during a week now you formulate questions based on the experiences in your <u>own</u> laboratory, in which something of you becomes a chemist, wishing <u>not</u> to apply it immediately into ordinary daily life in some other kind of a God dammed manifestation, But to remain pure and simple in the attempt to remain scientific for the wish of understanding that what you are. No commercial application as yet in the form of your behavior. First find out what is essential and live every once in

awhile in accordance with that. That will give you the solution to further possibilities of an expression in the outer world. For yourself, how you will be at your skin, that what becomes noticeable to the outside world, of course it cannot be forgotten. After all, when you wish to become serious, it has to be noticed, sometime, by people. If you want to play music, sometimes it has to come out as something that is alive in you and not fettered or not held back by any kind of a rule. Not even Bach should hold you back. ("What did he know!" you can ask, "that I myself don't know within myself? But I may be poor and I may be very stupid, but that what I am within is definitely imperishable.")

I wish for myself absolute value, at times, at a second, at a moment, a realization that at such a time I could die because it wouldn't matter any longer. If that what comes has in it the voice of God, I must listen to that. And then, in trying to be so simple that I don't want to justify my theories or my excuses or all the different kinds of interpretations of myself, that I really want to see: Can I understand this ordinary little bit of something, A and B and C? Can I make an attempt to actually have there this 'I' observing correctly; observing to be impartial to ordinary something I call behavior, not more but just a walk or a certain form in which that what I am appears and how it behaves in that without any--any embellishment. Simplicity of sitting. Simplicity of saying "yes". Simplicity of nodding your head and admitting or staring for a little while in the fire in the fireplace, in coming to yourself at the edge of your bed when you get up. And maybe you pray or, as Gurdjieff has mentioned to Hassein, look at the Sun. It arises. It is there above the horizon. What will your day be? How can you

make it? What is it that you really wish? Do not be confused in the morning. It is so clear. When your head can be clear, when the three centers are already, because of rest, sufficiently separated from each other, that at for a little while at dawn, they can function. And you can more or less control it. Keep the rest of the day out of your thoughts for a little while. Stay, as it were, within yourself even if you have to close your eyes. I say sit at the edge of your bed and just consider that - you sit there, you. And you ask, "Who is this here, sitting here? What for? What will I do? What should I--what can I do? I wish to live, really."

You see, I do not know if you know prayer by experience. I do not know if you really can meditate correctly to have fusion, to really have a unity within. Not in activity thinking about what you ought to meditate about. And not in following just an ordinary kind of a rule which becomes monotonous for you. Just to take the kind of experience as they happen and look at yourself. And in looking, you ask: What do I get from it? The truth? And when I do, do I know myself? There by the grace of--of God I sit on the edge of the bed. I have rested. I know there is a day. I know there are things I have to do. Where is, at the present time, my inner life? Where is that what concerns me? What is it as a kind of a prayer I send up? How can I prevent certain things ~~from~~ for becoming too superficial, too soon? I don't want to get caught, not too soon. I want to fight for that. I want to hold on. I have something when I sit. I know it. May God help me. Let me keep it. Let me remember it during the day. Let me see how much I can keep, how much I am allowed to keep, so that I can pray a little more to leave--let me have just a little more because that is the extra, that is

the postage on the letter I send to the heavens with my report of the day. I sign it. I don't know if it will be received really, but I'm compelled to write the letter as a report for myself. I must see that it is, as far as I can see it, properly addressed to my Father in heaven. I don't know what kind of post mark it should have. You know, I don't have ordinary stamps for it. I take my hand and I press down on the letter and it goes with my 'M', my life. Homo. Man. Amness. That's the seal I place on my letter. That is my honesty . That is also the address. That is the way I wish it to be posted. That I hope it will register in the heart of God Himself.

Maybe that kind of communication sometimes can be felt. ~~Mother of Heaven~~ Sometimes one can get emotionally involved with that kind of a wish: "Oh God help me. Lord have mercy. Ayez pitié. Ede moi? (?) ~~Ayeh pechada mors~~) so that then I can live in truth."

So goodnight. I'll see you next week, I hope, with questions.

END TAPE

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